1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

Fig. 101 shows a stool of the Reindeer Koryak. It is made of reindeer-antlers still attached to the frontal bone. The beams and two tines of the antlers serve as legs, and two boards are tied to them to make the seat. This chair seems to be an imitation of a Russian bench. Nowadays, however, it is often found with the Reindeer Koryak. The Maritime Koryak also use, instead of chairs, the boxes in which they keep the tea-dishes. On Plate XX a girl is shown sitting by the fireside on such a box, and the other one is sitting in a crouching position. The use of tables is unknown to the Koryak.

Fig. 101 ($\frac{1}{11}$). Stool made of a Pair of Antlers. Height, 41 cm.

With the exception of the Russianized natives, they place a board or a trough-shaped dish on the skins on which they sit, and put the carved meat or fish, with seal-oil, on it. The people sit around and eat, taking up the pieces with their hands. Often the box in which the tea-dishes are kept serves as a table. Others have a table-board made of two or three planks, which is put on the box when they are eating, or drinking tea. However, in some houses of the Maritime Koryak, very small low tables, 30 cm. or 40 cm. high, may be found, at which the guests eat; but the Russianized Koryak of North Kamchatka and of the villages of the Okhotsk Sea south of the Gishiga River, who live in log-cabins, also use benches, chairs, tables, and beds, like their Russian neighbors.

With the introduction of metal cooking-vessels, these entirely superseded clay pots, and the method of cooking food by means of red-hot stones went out of use. Nowadays cooking is done only in iron and copper kettles imported by merchants. The Koryak prize copper kettles particularly, as they are durable; but they are not easily obtained, owing to their high price, and only the wealthy reindeer-breeders or Koryak engaged in trade or barter can afford to buy them. Such kettles last a very long time. Of course, the tin lining wears off very soon, but the Koryak continue to cook in them. The Koryak smiths of the villages Paren and Kuel have learned to make kettles from imported sheet-iron. In imitation of our metal waterpails, they give them the shape of a truncated cone, with a wire handle by which to suspend them over the fire. These kettles do not last long. The thin sheet-iron soon burns through, or is eaten through by rust in the damp summer.

At present the teapot is another metal appurtanance of the household. The dealers import chiefly copper pots, but some are found of enamelled white iron.

1: Jochelson · E-5 (1900-01) 1908 RY4 Koryak RY4

skin pails. The Maritime Koryak carry a supply of fresh water when hunting in their skin boats. In order to avoid the necessity of melting snow and ice, in winter, water is generally taken from ice-holes. All the settlements of the Maritime Koryak are situated on the banks or at the mouths of rivers. The Reindeer Koryak, too, place their tents in river valleys. Plate XXX, Fig. 1, represents an evening scene by an ice-hole in the village Big Itkana, where girls and boys come with buckets to fetch water for the night. The water is poured into the bucket with a wooden scoop. Water-buckets are made of strong thong-seal skin or of aspen or poplar wood. Fig. 104 shows a skin bucket. Among the Eskimo are found buckets of the same type, made of seal-skin and sewed together with sinew-thread.[1] They are carried in a different manner however. The Eskimo bucket has a handle made of a strip of leather, like a regular bucket-handle, while the Koryak bucket has two loops sewed on near the mouth. To these loops are tied the ends of a broad seal-skin carrying-strap, which is passed over the forehead, the bucket resting on the back, — a method of carrying burdens employed by many Indian tribes.

Fig. 104 ($\frac{1}{11\frac{1}{2}}$). Skin Bucket.

The thick wooden bucket is also cylindrical. The material is supplied by a part of a straight and solid trunk of an aspen or poplar tree, which is hollowed out by means of an adze, and finished with a simple knife. The wooden bottom is inserted from above. Wooden buckets are carried by women in the same way as seal-skin buckets (see Plate XXXV, Fig. 2).

The wooden bucket is used for many purposes: when hunting sea-mammals, it serves as a receptacle for the harpoon-heads; in the house, seal-oil is kept in it; berries are also kept in both wooden and skin buckets; soup for feeding dogs is carried out of the house in wooden buckets.

The material for spoons and ladles is furnished by the antlers of the reindeer and the horns of the mountain-sheep. Some are made of wood. Broth is sipped from deep ladles; thick porridge or gruel is eaten with spoons: therefore spoons are shallow (Fig. 105, *a*). Bone teaspoons (Fig. 105, *b*) are made in imitation of imported metal spoons. Wealthy Reindeer Koryak purchase metal table-spoons; some of them even have silver spoons.

Wooden plates, dishes, elongated platters and trays, and wooden and bone dippers, are of the same type as those of the Chukchee,[2] and I shall not

[1] See, for example, Kroeber, The Eskimo of Smith Sound, Fig. 31, p. 288; and Boas, Baffin-Land Eskimo, Fig. 142, p. 99.

[2] See Bogoras, The Chukchee, Vol. VII of this series, p. 189.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

may remain with a scanty supply for winter use, owing to their ignorance of other methods of preserving fish than by sun-drying. The weather most favorable for preparing the yukola is during clear cool days, with a strong wind that scatters the flies. In general, yukola made of dog-salmon seemed to me tasteless and dry; it cannot be compared with the fat juicy yukola made of the *Coregonidæ* of the Arctic rivers. Hence the Koryak, when eating dog-salmon yukola, dip it in seal-oil.

After the strips of meat for yukola have been cut off, some flesh still remains on the skeleton of the fish. A portion of this is cut off in thin slices, and dried in the sun on the sand or gravel of the river-banks. The skeletons of the fish are hung up to dry on ordinary drying-frames, and in winter serve as food for the dogs.

It is interesting to note that in cutting up herring, the ancient bone knife only is used. Such a knife, made of the jaw-bone of a white whale, is represented in Fig. 108. All other fish is cut with modern iron knives. This may be due to the convenience of the bone knife, — which is similarly still used by the Koskimo of Vancouver Island for cutting herring, — or it may be a taboo pointing to the fact that in former times herring played a more important part in the food of the Koryak than it does now. With reference to other species of fish, a taboo is observed of not cutting them across the body, but lengthwise only.

Fig. 108 (1/1). Bone Herring-Knife. Length, 22 cm.

I have already mentioned that in certain settlements, as in Itkana, where the catch of large salmon is small, the principal winter supply of fish consists of uyo'k *(Salmo socialis)*. This small fish is dried on the sand or gravel of the shore, on which it is spread in a thick layer. Heaps of fish are frequently turned over with rakes (Fig. 109) the teeth of which are made of

Fig. 109 (1/1). Fish-Rake. Length, 60 cm.

reindeer-antler. This fish, like the dried dog-salmon, is eaten in winter, dipped in seal-oil; or it is mixed with roots and boiled, and eaten as a gruel. If the summer is rainy, the heaps of *Salmo socialis* turn into one mal-odorous mass, which freezes with the advent of cold nights. In Itkana every house-owner stores up for winter two or three storehouses full of this small fish.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

stone hammer or with a blow of the back of a large knife. On journeys, frozen raw meat, cut into thin slices is eaten; but reindeer-meat is generally eaten cooked. At present meat is cooked in iron or copper kettles. In winter, especially in the tents of wealthy reindeer-breeders, these kettles always hang over the fire in the outer tent, full of hot broth, which is not served on the table at the regular meals, but is used at all hours for quenching the thirst. Whoever wants a drink takes a small ladle and dips out some of the broth from the kettle. The herdsman, on coming home from the pasture, straightway refreshes himself with broth. The kettle is not cleaned. Meat, intestines, reindeer-tongues, and other parts of the animal, left from the previous cooking, are thrown into the broth. The meat is cooked for a short time, for the Koryak do not like it well done. The kettle is full of dirt from the hands of the cooks, and of reindeer-hair, which drops in with the unwashed meat; but that does not prevent the broth from being a refreshing drink. When the liquid in the kettle runs too low, water is added or snow is thrown in. Thus the kettle is kept full until the camp is broken up to be moved to another place. The women serve cooked meat in the inner tent. After it has been cut into pieces, it is placed on boards, wooden platters, or troughs. The Koryak take hold of a chunk of meat with the left hand, and, holding it with their teeth, cut off a mouthful with a knife held in the right, cutting from below upward. All Siberian natives eat meat in the same manner. For journeys, meat-cutlets are made of raw meat by pounding meat and reindeer fat with a stone hammer. If edible roots are at hand, they are added.

However, the food of the Reindeer Koryak does not consist of reindeer-meat alone. To a considerable degree they resort to the fish and sea-food of the Maritime Koryak; just as the latter, in winter, purchase reindeer from the Reindeer Koryak. Wealthy reindeer-breeders who wander far from the sea-coast, use almost no fish at all, and even less sea-mammals. They catch fish only in summer in mountain-rivers in small nets or weirs, but do not store it up for winter. Besides, the catch in mountain-rivers is insignificant.[1] They eat sea-food and dog-salmon only when people from the coast import them, or when one of their own number visits the coast in winter.

Those who own small herds of reindeer and do not tend the herds of wealthy herd-owners, but wander about alone, must procure supplies of fish for winter, since they cannot afford to kill many reindeer. These poor reindeer-breeders go out in summer to the mouth of some river or to the sea-coast, and there dry fish for winter use. On occasion they also kill sea-mammals, but usually they own no skin boats, and do not go out to sea to hunt. Some wealthy reindeer-breeders — for instance, those on the west

[1] See pp. 539, 534.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

000 137 222 262 the mice resort to suicide by hanging themselves in the crotches of branches. The following roots are dug out of mice-holes: bulbs of martagon (*Fritillaria sarana*); *Claytonia acutifolia* Wild, called "sweet-root" by the Russians, ı̈mat by the Koryak; roots of wild sorrel (*Polygonum polymorphum*); the root called me'tčin by the Koryak and "bitter-root" by the Russians; and the roots of sedge grass (called pa'lxo by the Koryak). All these roots are eaten both raw and cooked. When eaten raw, they are dipped in seal-oil or pounded with roe. They are cooked with fish and reindeer-meat, either in the form of a porridge made of roots ground together with fish, or by cooking roots in seal or reindeer blood.

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222 137 252 262 [264]

[251]

[272]

Fig. 111. *a* ($\frac{1}{11}$), *b* ($\frac{1}{11}$). Picks for gathering Roots. Greatest length, 56 cm., 37 cm.

Willow-herb (*Epilobium angustifolium*; Koryak, mr'nmet occupies the first place among edible herbs. The stems of willow-herb are dried in bunches in the sun or over the hearth, and are chopped with stone hatchets (see Fig. 103). Pieces of seal-blubber or reindeer-fat are dipped into the powder thus obtained, and are thus eaten. The flour is also made into a pudding by grinding the crushed herb with berries and melted seal-oil. In Kamchatka the pith is taken from the split stems, dried in the sun, and stored away for winter use. The fresh leaves of willow-herb are used instead of tea, when the latter is lacking. In northern Kamchatka the Koryak use for food the stem of the sweet *Heracleum spandilium*.

Berries as well as roots are used fresh, raw, or cooked in porridge made of blood, or of cooked fish or meat. Berries also form an ingredient in puddings made of ground fish-roe, fat, and pounded fish. A favorite dish is furnished by the pounded flesh of sun-dried dog-salmon mixed with seal-oil and bleaberries. This mixture is pounded in wooden trays or dishes with wooden or bone pestles. A bone pestle is represented in Fig. 112. The following is a list of the principal berries used: *Empetrum nigrum*, *Vaccinium uliginosum*,

1: Jochelson E-5 (1900-01) 1908 Ry 4 Koryak Ry4

262 boiled as a gruel. Most of the Koryak can rarely afford to have imported
439 food, as they have no money with which to buy it. Biscuits and fresh bread
also have the reputation of being good food; but these, too, very rarely come
[437] within their reach. In winter the cossaks and other Russian inhabitants take
bread to the Koryak villages and camps, and exchange it for reindeer-meat
and other products. Still the Koryak look upon biscuit and bread rather as
a dainty, and not as a real food on which a human being can subsist. I
have heard the Koryak say that when they eat too much bread, they suffer
from stomach-ache.

272 Tea came to be known after the people had come into contact with the
177 Russians. At present its use is wide-spread everywhere. Most of the Koryak,
however, have no tea in summer, as they lack the means to buy large
supplies. The kind of tea used is brick-tea. To make tea, the brick is
heated by the hearth, as a result of which it becomes soft and can be minced
with a knife. The minced tea is boiled in a tea-pot. The tea decoction is
strong, and almost black in color. Brick-tea is inferior to leaf-tea as a stimul-
272 ant. The Koryak drink much tea, ten and more cups in succession, and do
264 so several times a day, provided they find any one willing to treat them.
Usually the Koryak drink tea after meals; but when guests are feasted, a
light side-dish, like sun-dried fish, marrow from reindeer-legs, or berry-pudding,
is served first, then tea, and finally meat dishes. Tea is served in the same
order by the other inhabitants of northeastern Siberia; for instance, by the
415 Yakut, Tungus, and Yukaghir. A teapot and two or three cups of crockery
177 or enamelled ware, with saucers, are found in nearly every house. They are
preserved as treasures, in special boxes with holes chiselled out for the cups;
or they are wrapped in soft rags. In the absence of a sufficient number of
cups, they drink tea by turns, the women and children after the older people.
Visitors usually bring their own cups with them. The Koryak also have
home-made cups made of deer-antler and horn of the mountain-sheep. The
small tin cans in which our condensed milk was put up were very cleverly
turned into cups with tin handles. The Koryak drink the hottest tea from
them without burning their lips.

276 Narcotics and Stimulants. — The Koryak have also learned the use of
177 tobacco from the Russians, and, like all other Siberian natives, they are passion-
ately fond of it. But while others, the Chukchee among them, mainly smoke
tobacco, very few smokers are found among the Koryak. Generally they
chew it, more rarely they snuff it, or they use it in both ways. They use
strong Russian leaf-tobacco, imported from the south of European Russia, in
bunches of about two pounds each.

For both chewing and snuffing, the tobacco is ground with ashes.
[137] Fig. 113 shows a wooden mortar with a pestle for grinding tobacco. When
grinding the tobacco, dried leaves of cudweed (*Gnaphalium uliginosum* L.)
are often added,

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

276 514 afterwards. I was told of two old men who also drank their own urine when intoxicated by brandy, and that the intoxication was thus kept up.

276 From three to ten dried fungi can be eaten without deadly effect. Some individuals are intoxicated after consuming three. Cases of death rarely occur. I was told of a case in which a Koryak swallowed ten mushrooms without feeling their effect. When he swallowed one more, vomiting set in, and he died. In the opinion of the Koryak, the spirits of the fly-agaric had choked him.[1] They related that these spirits had come out with the matter vomited, in the shape of worms, and that they vanished underground.

273 177 The Koryak were made acquainted with brandy by the Russians and by American whalers. Despite the prohibition issued by the Russian Government against the importation of brandy, it often finds its way in winter into the Koryak villages and camps, being taken there on trading-trips by Russian merchants. Whalers take it to the coast settlements in summer. Like all other primitive tribes, the Koryak are passionate consumers of brandy, and dealers often obtain an arctic or red fox in exchange for one wineglassful of brandy. To my question as to which they preferred, brandy or fly-agaric, many Koryak answered, "Fly-agaric." Intoxication from the latter is considered more pleasurable, and the reaction is less painful, than that following brandy. 273 Like fly-agaric, brandy is drunk chiefly by elderly men. Old people do not give it to the young, that they themselves may not be deprived of the pleasure; and if young people or women happen to obtain brandy, they frequently give it up to the older members of the family. Two herd-owners whom I met on the Palpal were entirely unacquainted with this drink. Some Koryak in the coast villages have learned from the Russian Cossacks how to make brandy of bleaberries. They subject the berries to fermentation, and by means of a pipe distil the liquid from one iron kettle into another, the latter serving as a refrigerator. The result is a rather strong liquor of such disgusting taste and odor that the mere attempt to taste it nauseated me. Krasheninnikoff[2] says that the Cossacks in Kamchatka and, following their example, the Kamchadal, distilled brandy from "sweet grass" (*Heracleum sphandilium*).

264 MEALS. — The Koryak are rather moderate in their use of food. Such gluttons as are seen among the Yakut are rarely found among them. They eat twice a day — in the morning, soon after rising; and at night, before going to bed. If the food-supply is abundant, they take a light third meal in the middle of the day. The Reindeer Koryak usually eat reindeer-meat both morning and evening; while the Maritime Koryak generally eat sun-dried fish in the morning, and seal-meat, if there be any on hand, in the evening. In general, the principal meal is taken in the evening. The habit of eating heartily before bedtime is widespread throughout northern Siberia.

[1] On the religious attitude towards fly-agaric, see Part I, p. 120. [2] Krasheninnikoff, II, p. 406.

11: Kennan--180 T-3 (1865) 1870 Koryak
116, 264 Reindeer

"Supper, in the social economy of the Koraks, is emphatically the meal of the day. Around the kettle of 'manyalla,' or the trough of reindeer meat, gather the men of the band, who during the hours of daylight have been absent, and who, between mouthfuls of meat or moss, discuss the simple subjects of thought which their isolated life affords."

23: Krasheninnikov N-3 (1736-40) 1764 Koryak

231 264 342 Their huts are made much in the ſame manner as thoſe of other wandering people, but leſs than thoſe of the *Calmucks*. In the winter they cover them with raw deer-ſkins, and in the ſummer with tanned. They have no flooring or ſeparation within their huts; in the middle only are four little ſtakes driven, between which is their hearth. To theſe ſtakes they commonly tie their dogs, which frequently drag the victuals out of the kettles while it is dreſſing; and notwithſtanding their maſters beat them very ſeverely, they generally come in for a ſhare of every piece. A man muſt be very hungry to be able to eat with theſe people. Inſtead of waſhing their kettles or platters they give them to the dogs to lick, and the very fleſh which they tear from the mouths of the dogs they throw again into the kettles without waſhing it.

171 342 The *Tchukotſkoi* winter huts are much preferable to thoſe of the *Koreki*, being much warmer and more roomy. Several families live in the ſame hut, all having their proper benches, upon which deer-ſkins are ſpread, whereon they ſit or ſleep. Upon each bench a lamp burns day and night, for which they uſe fiſh-oil and a wick of moſs. They have an opening in the top, which ſerves for a chimney; however they are almoſt as ſmoaky as thoſe of the *Koreki*, but ſo warm, that in the coldeſt places the women ſit naked. The cloaths which they wear are made of rein-deer ſkins, not differing in the leaſt from thoſe of the *Kamtſchadales*, who purchaſe them from the *Koreki*.

171 291

They feed upon the fleſh of the rein-deer, in which they very much abound, ſome of the rich having ten or twenty thouſand; nay, one of the chiefs was ſaid to have one hundred thouſand: but yet they are ſo penurious, that they are ſorry to kill any for their own uſe, ſatisfying themſelves with ſuch as die naturally, or are killed by the wolves. Of this carrion, indeed, they have plenty; and they are not aſhamed to excuſe themſelves from entertaining travellers by telling them that none of their deer

233 556 262 574

deer are killed or have died lately